# THE LUTHERAN Witness

*Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States*

ST. LOUIS, MISSOURI *April 23, 1946* VOLUME LXV - No. 9

*Occupation Troops in Their Loneliness Turn to the Church*

Mother's Day Collection for Army and Navy, May 12

EMY SIGNAL CORPS PHOTO

**Our frontispiece,** unposed, shows soldiers and nurses of the Seventh Army attending services at Augsburg, Germany.

**The first two European students** who enrolled under the provisions of Valparaiso University's scholarships for foreign students are Karl-Anders Wollter of Gothenburg, Sweden, and Kerstin Hane of Stockholm, Sweden.

**Bibles, Testaments, and portions of the Bible** distributed by the American Bible Society during 1945 totaled 12,243,355, four million more than the average annual distribution for the preceding decade. Prisoners of war received more than a million and a half copies.

**Correcting an error** on page 94 (March 12), we are able to report that Chaplain E. George Pearce of Canada has accepted the call as associate pastor in London, England, and expects to be there in July. A year's leave of absence, which his congregation has granted him, Pastor F. S. Janzow will spend in the United States.

**Dr. Eric North,** general secretary of the American Bible Society, reports that there are greatly increased calls for Scriptures throughout Latin America. Dr. North has just returned to New York after a two months' visit to South America, where he touched twenty countries. He says that the need for Scriptures is particularly marked in Brazil and Mexico.

**The Red Cross Canteen group** of Zion Lutheran Church, Newton, Kans., during forty-five months served seventy-six times, each time involving three eight-hour shifts. The group donated large amounts of sandwiches, cookies, magazines, and $164.79 in cash, besides distributing supplies furnished by the Harvey County Red Cross. Five of the ladies had already served in the canteen during the First World War.

**The Rev. Fritz von Bodelschwingh,** nephew of the late Dr. Friederich von Bodelschwingh, is reported to have assumed the direction of the huge charitable and missionary enterprise "Bethel bei Bielefeld," Germany. Thirty of its four hundred buildings are said to have been destroyed by bombs during the war.

**Dr. J. W. Behnken's address** "The Call of Europe" drew a crowd of 2,500 to the municipal auditorium at Norfolk, Nebr., on March 26. Many non-Lutherans were in the audience, and comments from people in various walks of life indicated that the address made a profound impression. Only once before, when the late Wendell L. Wilkie delivered a political speech, did such a large audience gather in Norfolk for an address of any kind.

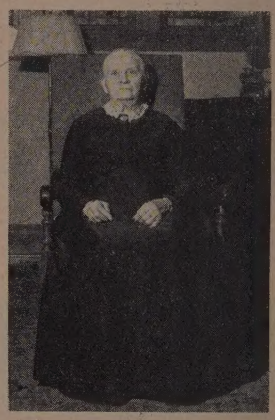
**The blood of twenty nationalities** is represented among the thirty-seven pupils making up the seventh, eighth, and ninth grades of Bethlehem Lutheran School, Detroit, Mich., the Rev. Paul J. Gold, pastor. Though all the children were born in America, their ancestors belong to the following nationalities: Alsatian, Australian, Austrian, Canadian, Chinese, Danish, Dutch, English, French, German, Hungarian, Indian, Irish, Jewish, Norwegian, Polish, Russian, Scotch, Swedish, and Welsh.

**The first issue of *The Macedonian,*** an official news bulletin of the English District Church Extension Society of Southern California and of the English District Women's Missionary Guild of Southern California, made its appearance last December. The object of the publication is "to give you a glimpse into the griefs and joys of mission stations, to let you share the hopes and dreams of fellow Lutherans of the English District, to inspire your own missionary zeal, to tell you that you do not march alone in your battle for Christ."

Lutheran Red Cross Canteen Group, Newton, Kans.

**Among the worshipers** attending services and Sunday school at Messiah Lutheran Church, San Antonio, Tex., started as a wartime mission, is a family from Pearsal, fifty-six miles away.

**Mrs. Johanna Groth,** oldest member of Bethany Lutheran Church, Milwaukee, Wis., observed her hundredth birthday



Mrs. Johanna Groth

on March 2. She was born at Freistadt, about twenty miles north of Milwaukee, one year before the Missouri Synod was founded.

**The Bible Society Record,** publication of the American Bible Society, in its April issue carries a brief account by Chaplain Theo. W. Mikolon, relating how a young Chinese man was won for Christianity through the gift of an English New Testament. Chaplain Mikolon at the time was stationed at Kweiyang, and the New Testament involved was one of two thousand which had been made available to Chinese who were able to read and understand English.

**Pastor Eugen Gerstenmaier,** relief director for the Evangelical Church of Germany, is quoted by the *Religious News Service* as having stated before a press conference that German churches through self-aid efforts have already collected 20,000 tons of food and clothing in the British and French zones, of which 11,000 tons have been distributed in the Russian zone. In addition, 30,000,000 marks gathered by the churches have been distributed largely in the Russian zone, where credits are frozen.

G. V. S.

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THE LUTHERAN Witness

April 23
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# *Editorial*

## Easter

"This is the day which the Lord hath made!" The first of all Christian festivals, the heart and center of the Church's year, Easter, is the Feast of Feasts. For if Christ be not raised, our faith is vain.

So the Church's *Hallelujah* rings out: Praise to the Lord! And the ancient Easter greeting, based on the Gospel for the day, is still heard: "Christ is risen! He is risen indeed!" The Introit for the day reminds us of the deep mystery of Christ's resurrection, and our own, the first fruits of His: "Such knowledge is too wonderful for me. It is high, I cannot attain unto it!" The Gradual for the day adds the note of thanksgiving, and the Epistle calls on us to purge out the old leaven of sin and to walk, through the power of Christ, in newness of life. These thoughts are echoed in the Collect:

Almighty God, who through Thine only-begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life, we humbly beseech Thee that as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through the same, Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

## Work — That Blessing in Disguise

At least, it is in disguise for some people. Many blind heathen thought that it was a great advantage if one could live without working; but the Bible calls those blessed who are able to work, willing to work, have work, and enjoy their work. "Blessed is everyone that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee." In the New Testament, St. Paul condemns the lazy and the shiftless when he writes, "that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now, them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread," 2 Thess. 3:10-12.

Even in the state of innocency God gave to Adam work to do. He told him to replenish the earth and subdue it. He put Adam into the Garden of Eden to dress it and to keep it. Work is not a curse; it is the exercise of the powers which God has given us. It is sin which makes us lazy and unwilling to work. It is also our experience that as we employ the powers which God has given us in the service of God and man, we experience joy in the very exercise of these powers, and God's promise that "to him that hath shall be given" is fulfilled in those who make use of the powers which God has given; whereas the lazy, shiftless, careless, will be punished according to the word of the Lord: "Take from him that hath not." That diligent, prolific, and gifted writer Thomas Carlyle agreed with this sentiment, for he wrote:

> Blessed is he who has found his work;
> Let him ask for no other blessedness;
> He has a work, a life purpose;
> He has found it and will follow it.

While Carlyle uses superlative language, we know what he meant. Dr. Charles Mayo, of the celebrated Mayo Clinic in Rochester, had this motto upon the wall of his office, which was presented to him by Sir Thomas Lipton: "There is no fun like work." To a visitor Dr. Mayo said: "I have always liked this motto, for I believe in it. To be without work is almost to be without life; for it is work which creates interest in life."

Best of all, we have that glorious saying of our blessed Savior: "I must work while it is day, for the night cometh when no man can work." And we have the precious assurance of God: "In due season we shall reap, if we faint not."

S.

## The Parochial School: A New Day

On another page we take notice of the twenty-fifth anniversary of Mr. A. C. Stellhorn as secretary of schools. When this valued servant of our Church took office, our schools were in a bad way. Not only was it a period of general postwar spiritual letdown — and let no one tell you that our Church and Synod were not included in this judgment — with the result that Christian education was neglected both on high and lower levels. Add to this that our parish schools persisted in the use of German long after the need of it had disappeared, and there is sufficient reason to account for the decline of our school system. When the LUTHERAN WITNESS continued to plead for parish school education, we were told to "wake up" and take notice of the steady decline of our schools in numbers and strength with the "inevitable end" in sight.

Through the goodness of God our parish schools have recovered much lost ground in the past ten years, due to an awakening of large numbers of our people to the need of childhood training ruled by the Word of God. Areas which had been definitely "written off" as parochial school territory have seen the organization of school societies and of federations of churches co-operating in the establishment of schools where the very name of a Christian day school was once unknown.

Two outstanding examples have lately appeared in our mails. At Mineola, N. Y., Nassau Christian School was opened the Second Sunday after Epiphany, 1946. Twelve churches of our Synod in Nassau County have sponsored the undertaking. A school with four instructors and an enroll-

ment of 110, housed in an $85,000 property, stands as a monument to the faith and intelligence of these congregations. The Rev. A. W. Brustat, pastor of Our Saviour Church, Mineola, N. Y., school supervisor, preached the dedication sermon, heard by more than one thousand dedicators, on the text "My people are destroyed for lack of knowledge," Hos. 4:6.

The other story comes from Albuquerque, N. Mex. There our Immanuel Church, with 250 communicants, is conducting a school with an enrollment of 133 pupils. Pastor Carl F. Schmid writes that if space were available, six or eight rooms could be filled with pupils as easily as three. "Last year we turned away more than 200 applicants. Parents enroll their children when they are three and four years old to make sure that they will be accepted when they are ready for school.

"The dean of the Department of Education at the State University, without knowing that one of his students was a member of our congregation, asked his class, 'Do you know which is the most efficient school in Albuquerque?' After the students had ventured various guesses, the professor named our school. Years ago we publicized our school over the radio. Today that would be wasted money. Our children, with their parents, are our best advertisers."

Possibly the best argument for the Christian parish school is contained in the letter recently addressed to Pastor Wm. Duerr of Trinity Congregation in Santa Ana, Calif., by the local newspaper office. The letter read: "We appreciate so much your congregation's proposal to build a new school building on South Broadway, where more children can be taught the principles set forth in the Ten Commandments, the Sermon on the Mount, and the Declaration of Independence, that we are enclosing our check for $1,000. We feel that there is no service greater that any group of people can do than to teach the youth of the land Christian principles. Yours very truly, Register Publishing Co., Ltd. (Signed) R. C. Hoiles."

And 25 years ago we were told that the Christian day school had no future. "O ye of little faith!" G.

## Boards of Education

On another page one of our educational leaders addresses the congregational school boards in a special contribution. We are pleased to note the importance evidently attributed to these boards by the author. In their relation to the teachers, the curriculum, property, and equipment these boards of education (school boards) perform a highly important duty. At this moment we are thinking of the possible tie-up between the congregational committee and the District boards of education. Surely, there ought to be an intimate relationship between the two. The District board can have no better source of authentic information concerning the schools and their needs than the church boards of education. And the activity of the District board or committee is largely wasted effort unless the local school boards make use of the information and expert advice offered.

There just comes to hand a quarterly report of the Committee on Christian Education in the Minnesota District, entitled *The Minnesota Lutheran School.* Only 20 pages of mimeotype, but what a wealth of information not only regarding the schools of the Minnesota District, but regarding the professional growth of teachers, the curricula, work in the different sciences, in music, religion, and art, followed by a list of recommended books and of films and projectors. Many interesting contributions from the ranks of our own educators and from the general educational field. Not one member of any church school board should be found willing to do without the issues of the *Minnesota Lutheran School.* The editor is the Director of Education, the Rev. H. J. Boettcher. G.

## The Abuse of Liquor

"Liquor has caused most of our serious trouble." That is what the officers of our Army report on the misconduct of some American soldiers overseas. And we at home know that many crimes and accidents may be attributed to the intemperate use of liquor. All this has led some to demand prohibition. But we know that prohibition is not the cure for the evil of intemperance. The Bible does not forbid the temperate use of wine and similar beverages, but it warns against intemperance. The young especially must be warned lest their inexperience cause them to fall a prey to deceivers. These young people must be told that even a quantity of liquor which will not intoxicate may yet dull the senses and cause too high a degree of optimism.

In fact, this whole matter even of temperate eating and drinking is a personal matter. For many it is the safer course to abstain entirely from intoxicants. If we would walk circumspectly, "not as fools but as wise," we should remember that conviviality and proper social pleasures have their attractions, but they also have their own peculiar dangers. Surely, the press reports enough tragedies to warn all, and especially the young of both sexes, to be upon their guard not only against major temptations, but also against dangerous approaches to sin and ruin. For moments of discouragement God's Word has told us: "Be not drunk with wine, wherein is excess, but be filled with the Spirit," Eph. 5:18. That Holy Spirit of courage and wisdom and righteousness comes upon us and into our hearts by the Word of God. Rom. 10:17. S.

## "The Trend Away from Immersion"

That is the heading of an article in the Baptist *Watchman-Examiner.* In the course of the article the editor complains: "There is sufficient evidence of a trend away from immersion to give us cause for great alarm." He blames the "open membership churches." These are Baptist churches that admit people without immersing them in Baptism. The number of these open membership churches has been steadily growing. In a later number of the *Watchman-Examiner* the pastor of the Metropolitan Baptist Church of Washington, D. C., reports on conditions in England as he found them on a recent visit. He writes: "The war has not brought a revival of religion over there. The figures tell the sad story of losses rather than gains in the Baptist churches of Britain for the past twenty years." He complains also that Dr. J. H. Rushbrooke, president of the Baptist World Alliance, is not optimistic about the outlook of Baptist work in England. All this indicates that more and more people are growing weary of sectarian divisions. The testimony to the truth is bearing fruit. While we may admit that there is some increase in religious indifference which causes this trend away from immersion, yet there can be no doubt about it that the testimony to the truth is bearing fruit. Sometime ago a Baptist wrote that in his childhood there was no thought of celebrating Christmas or Easter in the Baptist Church, whereas today many Baptist Sunday schools have Christmas and also Easter services when other Christians celebrate Easter. Altogether we notice much impatience with sectarian divisions. S.

# Lord Jesus, Come Quickly

By FRED W. HESS, Stockton, Calif.

In the *Christian Century* for January 16, 1946, there appeared an article on the subject of "Oh Come, Sweet Death." It seems quite evident that this paper is symptomatic of the frustration which is so general in the world today. Everywhere we look we see defeat and confusion. During these days the individual appears to be caught in a ghastly paradox. In utter desperation the thinking Christian looks about, seeking relief from the riddle in which he finds himself.

One course of action open to the defeated Christian is to study the history of the early Church. In the story of the first Christians we find that they had hope and courage in spite of the most terrible suffering. It is common knowledge that they were hunted down like mad dogs, that they were thrown to the wild beasts in the arena, and that they were burned at the stake. Yet, in spite of all the trial, tribulation, and affliction they experienced, they met persecution and even death with joy. Why? The answer to this all-important question lies in the fact that they looked forward to the return of their Lord and Master, Jesus Christ. This conviction gave them hope and courage, and it can do the same for the Christian who is living in these last days of the earth. With this thought in mind, let us examine some of the aspects of the return of Jesus and discover, if we can, how this conviction can help the 20th-century Christian.

In the first place we find that the belief in the sudden return of Jesus distinguishes the Christian way of life from that of all other religions. As far as I know, no other system of theology teaches the visible return of its founder. Neither Buddha, nor Zoroaster, nor Confucius, nor Mahomet said that they would return to earth.

As we study the teachings of Jesus, we find that His return to earth is the event that shall complete the cycle of His saving work. The other four historic events in His life have taken place already. The event of His birth, the event of His death, the event of His resurrection, and the event of His ascension are all past history. The only thing that remains for Him to do is to return to the earth.

Now, that redemption which the Master will bring with Him at the time of His final coming is different from the redemption which we now enjoy. At the present time we are living in the Kingdom of Grace — a kingdom in which all men are given an equal chance for happiness. However, when our Lord returns, He will usher in a new Kingdom, the Kingdom of Glory. It is in this new Kingdom that the Christian shall be vindicated. Then shall take place that event which is so wonderful and at the same time so awesome, namely, the separation of people into two camps — on the one hand the cursed sinner and on the other the blessed of the Father.

The question which now confronts us is, "Why does the Lord delay His coming for such a long time?" Almost 2,000 years have passed since He gave the promise of His sudden return. The answer to this question lies in the fact that when the Lord promised to return quickly, He was speaking in terms of time as He experienced it rather than in terms of time as we experience it. Herein lies a truth which is fundamental to the whole concept of the return of Jesus. The idea is that Jesus is King, and as such He will do things in His way rather than according to the way in which we want things to happen. In other words, the world is so ordered that God's plans are worked out rather than ours. Herein lies a truth that should give all Christians a great deal of comfort. We are all sinners, and, as such, our thoughts and desires are sinful. All we can do is to submit to this holy will of God, and His will is that each of us should be saved on the Last Day.

Since this is true, the second advent will be a very happy time for all those who have faith in Jesus. He will return in a visible way in great power and glory. We read in the first part of Acts that Jesus shall return in the same way in which He went up into heaven.

Some people say that Jesus is with us even now, and it is not required that He return. It is true that Jesus is with His followers even now; however, His followers are still living in a world of sin. It is true that Jesus grants each Christian an earnest of His grace; however, when Jesus comes, He will grant His grace in full revelation. What a happy time it will be for the Christian when the Lord returns. Come quickly, O Lord Jesus!

# Our Duties Toward Our Ministers

By W. E. LINDEMANN, Florence, Ala.

This modern high-speed atomic age has warped the thinking of many people in regard to matters pertaining to religion. The ministry has in some cases become a matter of light concern. It has become the subject of debate, indifference, dissension, etc., particularly as the minister in question reaches his zenith in age and wisdom.

The Bible is replete with references to the ministry. It is a holy calling. The Scriptures call them "ambassadors for Christ," "angels of the Church," "apostles of Jesus Christ," "defenders of the faith," "evangelists," "fishers of men," "laborers in the Gospel of Christ," "men of God," "messengers of the Church," ministers of God, of the Lord, of Christ, of the sanctuary, of the Gospel, of the Word, of the Church, and of righteousness, "servants of God," of the Lord, of Jesus Christ, and of the Church, soldiers of Christ, stewards of God, stewards of the grace of God and stewards of the mysteries of God.

In Nave's Topical Bible, a standard reference book, we find thirty-two double-columned pages of Biblical quotations regarding ministers and their calling, covering everything from the call itself, the qualifications, courage, duties, the trials and tribulations, etc.; yet we are tempted at times to ignore all this and sit in judgment on a serious matter about which we laymen know little or nothing.

As the butcher, the baker, the candlestickmaker, the carpenter, the plumber, the electrician, the machinist, the stenographer, painter, bricklayer, farmer, engineer, tinsmith, etc., we have in addition to the minimum public-school education a possible four-year apprenticeship in our respective calling. This makes us qualified in our own line in the eyes of the world.

In our various industrial, agricultural, or business callings we respect age and experience. We go to the man or woman who, we know, *has it*, with the justified feeling that there only do we get our money's worth, and we are rarely disappointed. Our employer calls us a veteran when we give him 20 years of faithful service, and we

rate as a double veteran with 40 years of service. A dinner is usually given in our honor, and gold buttons, badges, watches, and even diamonds are our symbolic reward for good and faithful service and having kept the faith, as it were, to our employer and industry. As we get up in years and into supervisory positions, we place great weight on age, wisdom, and experience in the record of those whom we interview.

What do we find when we consider the minister? His pay is woefully low and his retirement provisions barely worthy of mention. Contrast this with the $5,000 per year, and up, earnings of the average craftsman, special industrial worker, or engineer. Social security benefits along with pensions and retirement payments at age 60 or 65 are often equal to, or greater than, the annual salary of many of our ministers. No, these are not idle assumptions. They are based on the figures used in many industries, crafts, and unions, civil service provisions, etc. In my own case I will receive an annual salary at retirement equal to one third more than the annual salary of the pastor at a congregation I recently belonged to.

Such are the differences between the compensations for those who toil and produce the world's goods and those who as ministers of God baptize us into the Kingdom, bring us up in the nurture and admonition of the Lord, confirm us in the faith, marry us, baptize and confirm our children, and then finally commit our earthly remains to their last resting place.

Let us think twice before we decide that those who have "kept the faith" and ministered to us are getting too old, have grown stale, are not "nice looking," do not understand this modern age, will not talk about "this atomic age" instead of Christ Crucified, have no new ideas, etc. There need be no new ideas as to Christ Crucified. That idea is as old as the hills; in fact, it preceded the hills, for He made them. Let us take care of our old and faithful servants of God as befits their calling and our duty to them. Let us have in every congregation a meeting of the men's club, Layman's League, Walther League, women's guild, with the major subject: "Our Ministers," based on the 32 pages of Biblical quotations regarding the minister and his calling. If not available, then let us read Matt. 4:18, Matt. 9:9, Luke 10:1, Eph. 3:7, Col. 1:25, Lev. 21:6, Prov. 11:30, 2 Tim. 4:1, Matt. 28:19, John 3:34, John 20:23, Acts 20:28, Rom. 12:6, 2 Cor. 6:3, 12:19, 1 Cor. 9:13, 1 Thess. 5:12, 2:5, Matt. 10:16. And lastly, the trials and tribulations of Paul, as recorded in 2 Cor. 11:23. I sincerely doubt if any member of a Christian congregation after reading the above passages would have the courage to suggest crucifying a pastor upon the cross of old age.

If we who produce the material things of this world have every material consideration while we work with retirement at age 60 or 65, how much more do we as Christians owe those who bring to us "that one thing needful" so necessary for that great and final retirement. Let us not consider them too old to preach that age-old faith until we can retire them as befits their calling.

# The Revised Standard New Testament*

**By DEAN RICHARD A. JESSE, St. Louis, Mo.**

A work of extraordinary importance in an age which needs the Word of God as never before! There has been a procession of revisions and translations in recent years — Weymouth's, Moulton's, Moffatt's, Goodspeed's, and the recent revision of the Douai (Catholic) Version. Each has certain merits, certain imperfections; all testify to the need of a generally acceptable version in modern speech. Neither the scholars who produced it nor the reviewers who announce it can predict, however, whether or not this revision is it. The verdict will have to be determined in the court of public opinion over the years by the people who use it.

The Revised Standard Version is a thorough revision of the American Standard Version of 1901, which, based on the English Version of 1881, was in turn a revision of the King James, or Authorized, Version of 1611. It has been completed by a committee of ten noted scholars headed by the chairman Dean Luther A. Weigle of the Yale University Divinity School.

Two reasons existed for revising the King James Version. One was a more accurate translation based on a more accurately fixed Greek text and an improved understanding of ancient Greek (specifically Hellenistic) words and phrases. It is estimated that between 1611 and 1900 about 1,500 additional manuscripts of the whole or parts of the New Testament had been discovered. The English and American versions of 65 and 45 years ago were therefore in order. Since then other important manuscripts have come to light, notably the Codex Washingtonianus (1906) and the Beatty Papyri (1930), and continued study of Biblical and a great new host of non-Biblical documents from the early Christian era has helped determine ancient meanings still more precisely.

It ought to be stated here, however, that no manuscript discovery or further study since the most ancient times has ever required even the slightest revision of any Christian doctrine — a remarkable testimony to God's providential protection of His Word.

The second reason for revision is the increasing difficulty for the average person, as the decades go by, of the archaic English of the King James. The result is that it is read less and less. The English and American revisions of 1881 and 1901 supplied, indeed, a more accurate translation, but failed utterly to remove the language difficulty. They even introduced extra archaisms in some passages ("would fain," "lest haply," "holden").

Worst of all, however, their laboriously literal style replaced with a stilted, cumbersome, and unnatural English the simple, rhythmic beauty of the King James. The years have shown that people who know that the Christian Gospel is beautiful want it presented in beautiful English. Therefore the use of these versions has been widely rejected, just as the "popular" but still unlovely Protestant versions of recent years, mentioned above, have remained generally unused.

The Revised Standard Version has tried — with what may prove to be a maximum of possible success — to cure this fault. It does trend commendably toward the simple, the euphonious, the smoothly readable. One must say that much of it, at least, "falls rightly" on the ear. On the other hand, there is no use talking: you cannot supplant archaic English with the modern idiom and still preserve either the tenderness or the cadence, the sonority, and the majesty of the King James. The Revised Standard comes perhaps as close as modern diction will allow to the beauty of nearly three hundred and fifty years ago when English — the English of Shakespeare and Ben Jonson and Milton — was in its golden age. To that we shall just have to resign ourselves. The language of an age is necessarily determined by the spirit of the age, and the spirit of our age is driven by the pace of its own machinery, is restless, is hunted and harried by the necessity of keeping its countless appointments and meeting its ceaseless schedules. We may grow sick to death of it, but we cannot escape it or its consequences. Beyond this, our age is materialistic and therefore thoroughly utilitarian. As it has no time for, so it has no use for, and on both scores has no patience with, the graces and amenities in speech and manner of an age on which mechanical limitations of communication and transportation still imposed a salutary leisure. Today, when you talk, you have to talk fast and concisely — and often over two telephones at once. Our language is therefore bound to be terse, abrupt, angular, utilitarian, harsh. No translator can help this. He may want to say, "Whence camest thou?"

* *The Revised Standard Version of the New Testament.* 553 pages, 5×7½. Thomas Nelson & Sons, N. Y. $2.00.

But he has to say, roughly, "Where did you come from?" The translators themselves admit that when you change "There were in the same country shepherds abiding in the field" to "In that region there were shepherds out in the field," "it is as though for a moment a glory seems to fade." But they cannot help it. Having said farewell, in the name of progress, to an age and its spirit, we must say farewell, however reluctantly and wistfully, to its language also. It becomes more and more a lovely but unknown dialect of our familiar tongue; we have the choice of abandoning the dialect or of laboriously teaching it in school to an impatient generation that knows little about it and generally cares less.

So it is safe to say that the King James will remain the great classic among English translations. This reviewer doubts sincerely, however, that the foremost purpose of a Scriptural translation is to be a language classic. Ordinarily people do not read a book simply because it is a classic. They read it far sooner if it is readable and readily understandable. Of all books, the Bible needs to be read easily in any age. It, least of all, may be hampered in its message by the barriers of even an ununderstood beauty, most especially in an age which has been warned that the difference between civilization's survival and its complete destruction will be a spiritual difference. All of this is obviously the truer when we remember that the New Testament was written originally not in the classical literary idiom of Greece, but in the common Greek that was spoken and written and read by the common people of the Mediterranean world. It was originally written to be read and understood by the greatest possible number, not to be primarily a classic. For this reason we turn our eyes hopefully to every translation that may possibly serve thus the children of a later age and a newer tongue.

There are things we do not like about the Revised Standard Version. Readers will note — and many of them will object — that the last twelve verses of St. Mark's Gospel have been printed in small type, headed by the notation: "Some texts and versions add as 16:9-20 the following passage:" It is true that from some manuscripts these verses are missing, and a number of New Testament scholars have rejected them as not genuine. But, aside from the fact that the weight of evidence is to other scholars, from the second century to the present, sufficient to warrant the retention of the verses in the text and in the same type (with perhaps a note at the bottom, in the interest of candor, stating that some manuscripts *omit* them), it is evident even to the casual reader that this Gospel could not have ended thus in midair, as the end of verse eight leaves it. To those who read Greek, the absurdity of the Gospel's ending with "*ephobounto gar*" is still more patent. Since the better attested, by far, of the only two endings given in any of the manuscripts is the one we are accustomed to in verses 9-20, it is again preferable, therefore, that it be retained.

St. John 7:53—8:11, the narrative of the adulteress, has likewise been printed in small type, headed by a similar note. But here the case is different. It has been recognized by all students for a long time that the genuineness of this section is very poorly supported by the manuscripts. The narrative is generally accepted today as a true story from the life of Christ, but not as coming from the pen of St. John.

In St. Luke 22:19-20 the latter half of v. 19 and all of v. 20 are omitted, thus striking out this Evangelist's reference to the consecration of the cup in the Lord's Supper (unless vv. 17 and 18 are considered such by the translators!). The omission is unsatisfactory, both on evidential grounds and because the translators retain fully the Words of Institution in the other three places (Matt. 26:26-29; Mark 14:22-25; 1 Cor. 11:23-26).

There are instances of poor translations and of mistranslations. Curious readers are referred to 1 Tim. 3:2, where, according to this version, the clergy are forbidden to marry more than once! Actually, as the King James correctly has it: they are forbidden to be husbands of more than one wife — to live in bigamy or polygamy. The instance doubtless represents the influence of Profs. Moffatt and Goodspeed, who have the wrong reading in their own personal translations and who were on the translation committee.

It is only fair to recall, however, that the King James also contains poor translations and mistranslations, although it has been in use for nearly 350 years, and that yet we have gotten along by trusting our pastors to point them out to us when some question involves them. It is also fair to point out that this new version has rejected Moffatt's outrageous mistranslation of the Words of Institution: "This *means* My body . . . My blood," and returns to what everybody knows the undisputed Greek text to say, "This *is* My body . . . My blood."

It is doubtless too much to hope that the translators will consent to correct the imperfections referred to above. But the Revised Standard Version, presented to the public by a galaxy of brilliant scholars, remains on the whole, nevertheless, a work of vast and abiding merit. It may remain for a long time what it is now — the best translation available in modern English.

# For Christ and Humanity

## Our Church in Service to a World Stricken by War

### Christmas at Fukuoka

*With the Eighth Army in Fukuoka, Japan.* — It was 7:30, Christmas Eve, in Fukuoka, Japan. Some thirty children, all pupils of the Lutheran kindergarten, were anxiously awaiting the arrival of army trucks to transport them to the services at the downtown Protestant church.

The schoolyard was a scene of excitement and last-minute primping as the anticipation of five long weeks was about to become a reality — they were going to sing for the American soldiers. The six-year-old children were dressed in their colorful kimonos and brought to the school by their parents. As the trucks arrived, we were greeted by cheers and song, for the youngsters were elated beyond description.

My assistant, Richard Hawley (Norwegian Synod), and I lifted them, one by one, into the high Army trucks with the greeting "Merry Christmas." As we drove from the schoolyard, the children waved and shouted "Sayonara," the Japanese for "Good-by," to their parents.

The trucks moved through the cold, starry night with their cargoes of happy Japanese children with whom we were to celebrate the birth of our King. They were a joyful lot, these children. It was their first Christmas in time of peace.

As our gay convoy stopped at the church and we helped them to the ground, Rev. Atsumi Tasaka, their pastor and teacher, took charge. They cheerfully responded to his every word and marched into the church in orderly fashion and took their seats in the first three pews reserved for them.

The church was filled to capacity with soldiers, sailors, and nurses. American stoves had been installed to furnish heat, the original stoves having been removed four years before to aid the war effort. Two beautifully decorated evergreen trees, from the mountains near Fukuoka, adorned the chancel. Candelabra, designed and made by our carpenters, were placed on the altar. It was Christmas Eve in Japan, and we were celebrating the birth of our Lord as we were accustomed to do in the States — with children.

The first part of the service was turned over to the children, who opened the ceremony with two of our well-known Christmas carols, in Japanese. Then, to the surprise and joy of everyone, like a bolt from the blue, they sang, in perfect English, the first two stanzas of "Silent Night, Holy Night." Never have I heard these words of Franz Gruber sung so sincerely and so joyfully as when they came from the lips of these youngsters. It seemed as though a holy hush fell over the entire congregation, and the audience could hardly believe what it heard. Last Christmas we were locked in mortal combat with these people — tonight we were saying with them, "All is calm," and praising God for His most precious gift, He who came into this world to give us everlasting peace.

My assistant, Richard Hawley, and two nurses from the 309th General Hospital, Lt. Dorothy Sohn (Missouri Synod), and Lt. C. Pavliis (Slavic Synod), who had spent hours teaching the apt and eager children words they had never before heard, felt that their work was well rewarded as the songs floated from the tiny lips and almond eyes glistened.

At the close of the service each child was presented a box of Christmas candy by Lt. Col. Miller of the 32d Division. As they walked out of the church, one could not help but detect their joy and happiness, for they had completed their mission. Nor could one help detecting the deeper thoughts that disturbed each person in the audience as he said to himself, "We have just been singing the same song to the same God for the same precious gift, and only four months ago we were at war with them."

Several of the officers and men joined me on the trip back to the school. Here, with these children, was Christmas, they felt. All the way home we sang Christmas carols. The children sang in Japanese, we,

in English, and we all sang from our hearts. This wasn't fraternization — this was Christmas. Yes, "Glory to God in the highest, and on earth peace, good will toward men" — all men.

Fukuoka, Japan KURT W. BIEL, *Chaplain*

### Out of Nigeria

The undersigned was installed as pastor of the thirteen congregations in the Upkom area on Jan. 27, 1946. This was the first formal installation of a Lutheran missionary from America in the Nigerian mission field.

The service began at 10:30 A. M. and lasted more than two hours. It was held in the recitation building of the Central School, the largest hall available, 60 by 37 feet; yet by official count 1,024 Africans crowded into that building to sing honor to the Lord's name, and hundreds more stood three and four feet deep all around the building, looking over the low walls.

The Rev. Jonathan Ekong, our first native African pastor, conducted the altar service in Efik, conforming closely to the Common Service used in America, except that in place of the Collect one of the native teachers offered a rather lengthy prayer in the native tongue. The undersigned still marvels at the gift for impromptu prayer on the part of these native teachers. In spite of their short training and religious background they yet know how to speak fluently to their heavenly Father. After several hymns by the children's choirs the Rev. Justus P. Kretzmann delivered the sermon on 2 Tim. 4:1-5, using a native teacher as an interpreter. The rite of installation was performed by the Rev. Wm. Schweppe, with the assistance of Pastors Kretzmann, Ekong, and R. Stade.

After the Benediction, pronounced by the undersigned, the headmaster of the Upkom Central School delivered the address of welcome. I quote verbatim from the manuscript given me after the service:

From Dec. 30, 1940, we have been crying like the Macedonians — "Come over and help us!" We are glad that some of the missionaries whom we met then are still working among us today. Today we welcome all the American missionaries in Nigeria, and we believe that they, being sent by God, will do only the Lord's will and the Lord's work. . . . It is the Lord's will that missionaries like these come in contact with people of divers colors, opinions, and stature, people whose ways of dressing and culture are different and people whose culture and civilization are partially or altogether different according to their environment. The missionaries, the representatives of our Lord, are the shepherds, and the churches are the different flocks. . . . We are glad to welcome the missionaries and Rev. N. Reim, the particular pastor for Upkom. . . . May the Lord bless the people and the missionaries that they may co-operate and work unanimously for the progress of His people and the manifestation of His kingdom on earth.

The undersigned responded briefly, explaining that the delay in his arrival was due to transportation difficulties. After Pastors R. Stade and Wm. Schweppe had also spoken briefly, the assembly of its own accord brought the service to a close by breaking spontaneously into a powerful native version of "Now Thank We All Our God." Well over a thousand full-toned African voices were offering thanks for the blessing received from God in a hymn they all knew by memory. It was worth coming to Nigeria to hear this alone.

Now "Etubom" Kretzmann turned things into a somewhat lighter vein. "We have heard many words this morning," he said; "now it is time to be finished with words. Now you should bring your presents. As you see, 'Etubom' Reim is quite thin. We hope that you have brought many gifts to fatten him up before his wife gets here." He got a hearty response in laughter and gifts as well. The people had come well prepared. They loaded the aged and protesting station wagon, and watched it creak away to the accompaniment of the cackling hens and the bleating goat that had been included among the presents. A chorus of farewell shouts followed us as we drove down the road. Checking over the gifts on our arrival at the mission center in Obot Idim, we found 1 goat, 2 fowls, 1 bunch of bananas, 12 yams, 20 coconuts, 130 oranges, and 140 eggs.

If any of our Lutherans from America had been present on this occasion, they surely would have received the same impression as did the writer. They would have felt that they were in the company of some very sincere Lutheran Christians, brethren in the faith, who showed remarkable spiritual growth for the few years that the Holy Spirit had instructed them through the ministrations of the Lutheran Church. N. REIM

**Sixth Annual Convention of Lutheran Teachers, Nigeria, Africa**

Of the 161 teachers assembled, the picture shows 140. At the right, Missionaries Schweppe, Kretzmann, Konz, and Rusch

## Luther at Worms, April 18, 1521

From *Scenes from the Bible.* By the Rev. J. A. Wylie, A. M. Published by William Collins, South Frederick Street, Glasgow; Paternoster Row, London. By courtesy of the Rev. Karl Kriesel, Silver Creek, New York.

The Reformation in Europe gave another public demonstration of the truth of our principle — "not by might, nor by power, but by My Spirit." Let us look into the Imperial hall at Worms. Here might and power have marshaled their forces against Spirit. Ranged in one battle are emperors, kings, princes, nobles, and that hierarchy which derives its descent and dignities from the seven hills. On the other side, and confronting this great host, stands a single unaided man. The conflict proceeds. With the word of God Luther fights against the foes who come against him armed with the civil sword and the spiritual thunder, and with that word he vanquishes them — breaks their bow, and cuts their spear in pieces. It was now in Europe as it was in the days of Ezekiel: the church was again a valley of dry bones. But the command came to Luther to arise and prophesy. He arose. He looked over Europe; but, alas! he could see nothing throughout its wide circumference but dry bones. Whole nations lay grouped together in one moldering mass. He felt that he could not make these bones live: but he did as he was commanded. He prophesied: and as he prophesied the breath of the Lord came from the four quarters of heaven, breathed over the slain,' and they lived. Churches arose; nations awoke: but they were raised from the tomb not by might and power: the voice that quickened them and brought them forth was the Spirit of the Lord. The scene shifted in Europe at this time as rapidly as in the Apocalypse: where the midnight of Popery is immediately followed by the morning of Reformation — the two witnesses, with their sackcloth attire, and their voice of woe in which they had fulfilled their prophecy, by the glad company on the mount of Zion, the Lamb with the hundred forty and four thousand, accompanied with the voice of harpers harping with their harps, and the new song which they sang before the throne. Thrice has the great voice of Providence proclaimed this truth; and that in such a way that the whole world was made to hear it, and it became impossible for the church in any afterage to forget it, first in Babylon; next on the day of Pentecost, and more recently at the Reformation. The church has thus been shown where to look when she needs to be revived. That Spirit that created her at first can alone restore her.

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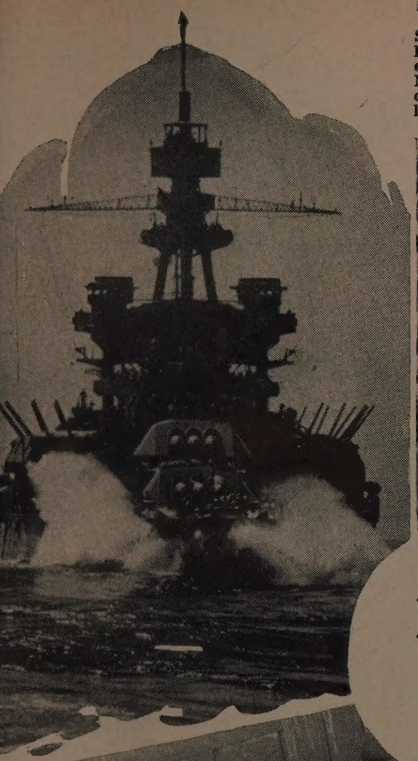
## Communion Prayer

My Savior, I'm not worthy
That Thou shouldst come to me,
But ever Thou dost beckon
For us to come to Thee.

So, trusting in Thy merit
And longing for Thy grace,
I come in humble penitence
Before Thy loving face.

Forgive my sins, for I believe
That Thou hast died for me.
As I receive Thy supper, Lord,
Increase my faith in Thee. Amen.

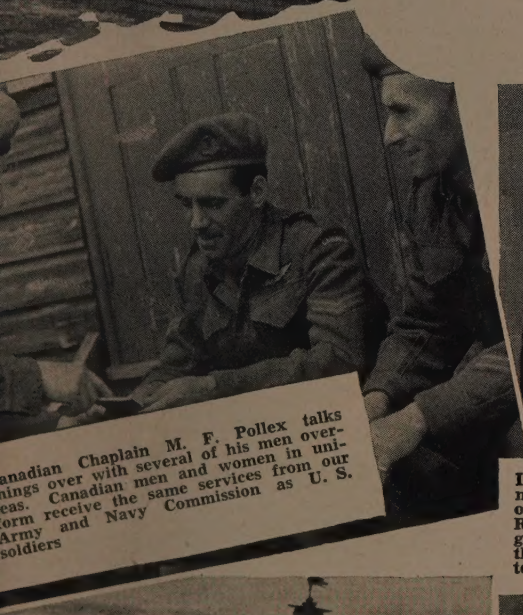
GERTRUDE KRENZKE EBELING



Services at sea, conducted by Chaplain Raymond C. Hohenstein aboard the "U. S. S. Wisconsin." Thousands of fellow Lutherans will continue in our country's Navy, and the Church will minister to them through chaplains, Lutheran service centers, key pastors, and literature

# MEN OVERSEAS ARE LONELY

## *They Need the Comfort of the Gospel*



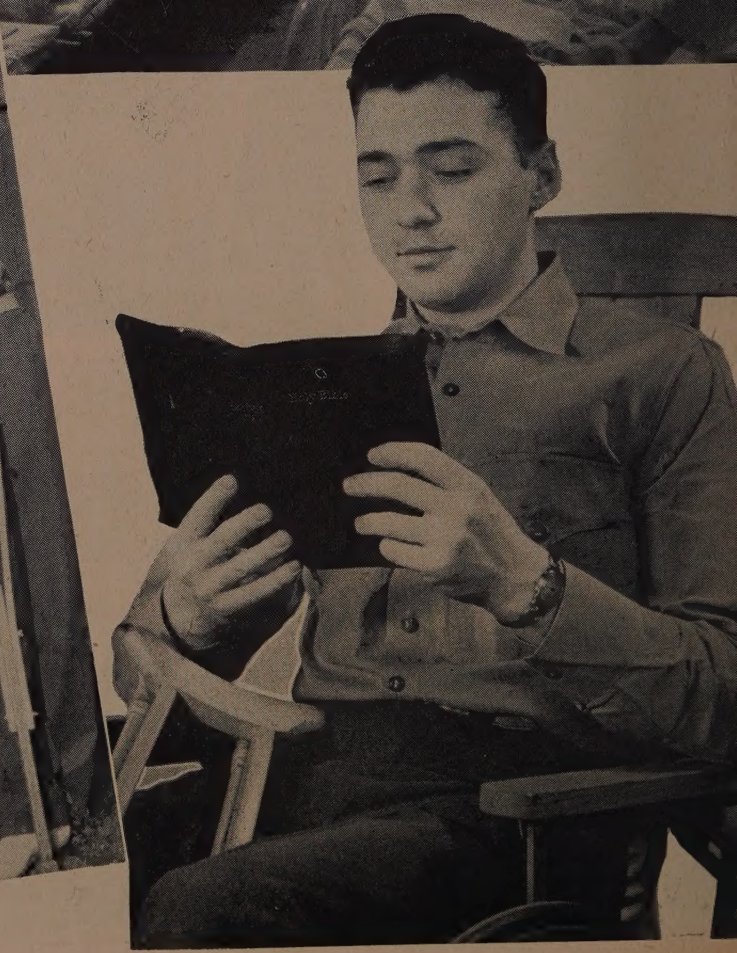
anadian Chaplain M. F. Pollex talks nings over with several of his men over- eas. Canadian men and women in uni- form receive the same services from our Army and Navy Commission as U. S. soldiers

It's great when a G. I. can meet a pastor of his Church overseas. Service Pastor Rudolph Prange and Sergeant Snyder in front of the Lutheran Service Center in Paris, France

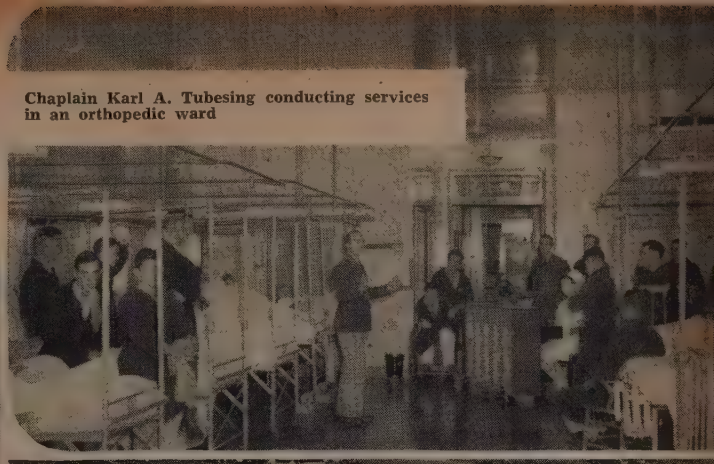
Occupation troops at worship in the cathedral at Gmund, Germany

Japan, in Europe, on the islands of the cific, wherever our troops are stationed, plains will continue to preach the rd and administer the Sacraments. nd natives, grateful for their libera- , built this memorial chapel as a trib- to soldiers, sailors, and marines who d on Guadalcanal

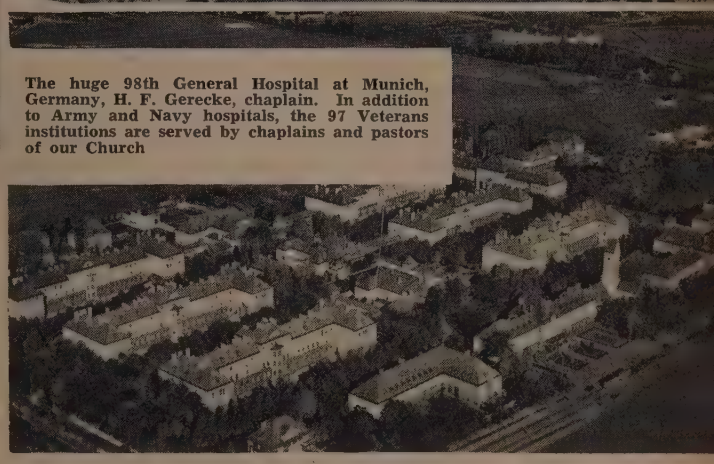
Thousands of our fellow Lutherans were among those severely wounded during World War II. Now they lie in hospitals -- sick, crippled, blind. Your contribution to the Mother's Day Army and Navy Offering, May 12, will help bring them the comfort of God's Word



Lutheran nurses are doing a big job, too. Women in uniform are served in the same manner as are the men by the Army and Navy Commission of your Church



Chaplain Karl A. Tubesing conducting services in an orthopedic ward



The huge 98th General Hospital at Munich, Germany, H. F. Gerecke, chaplain. In addition to Army and Navy hospitals, the 97 Veterans institutions are served by chaplains and pastors of our Church

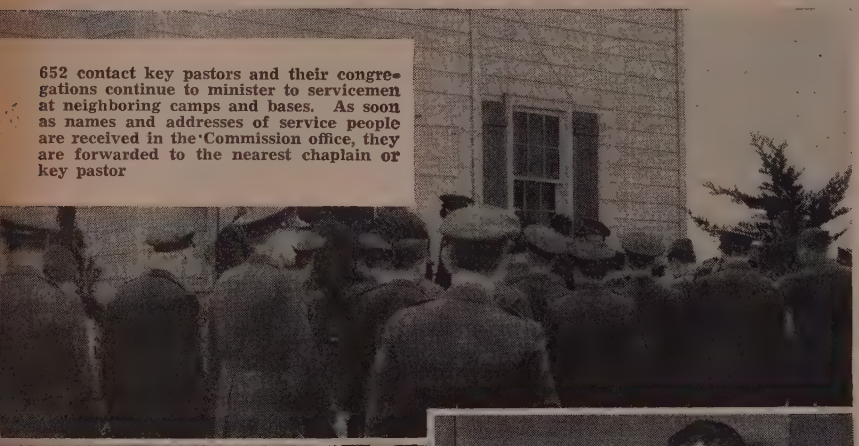
One hundred hospital pastors, in addition to our chaplains, are bringing the healing message of salvation to our brethren lying in Army, Navy, and Veterans hospitals

Occupational therapy is an important factor in healing men's bodies. Your Church seeks to rehabilitate their souls through spiritual therapy. "I am thinking at the moment of a Lutheran boy who has been living in a mental world of fantastic noises, but is gradually being brought back by the power of God's Word," writes Chaplain E. W. Callies

Peak hospital population of World War II veterans is not expected until 1965; World War I -- 1950. Synod's Army and Navy Commission has inaugurated a long-range program to minister to the sick and wounded of both wars

When a man feels blue, his chaplain is there to cheer him up. The Commission's literature helps, too. Each month "Loyalty — Christ and Country," "At Ease," and other appropriate materials are sent to all hospitalized veterans on the Commission's files. Here Canadian Chaplain E. G. Pearce comforts a bed-ridden soldier

As the young men of our Synod continue to enter service at the rate of 600--700 each month, the Church, too, must continue to bring them the Word and the Sacraments



652 contact key pastors and their congregations continue to minister to servicemen at neighboring camps and bases. As soon as names and addresses of service people are received in the Commission office, they are forwarded to the nearest chaplain or key pastor

What men away from home miss most is Christian fellowship. Now, as much as ever, these Christian Homes Away From Home are a blessing to our loved ones under the colors. This picture was taken at the Lutheran Service Center in New York City

Chaplains spend many hours preparing soldiers for Baptism and confirmation. Chaplain Erhard H. Harms and E. Paul Lettau, as the latter was received into membership with the Lutheran Church

SIXTY LUTHERAN SERVICE AND PARISH CENTERS WILL CONTINUE TO SERVE IN THIS COUNTRY AND OVERSEAS

Each month more than half a million pieces of literature are sent out from the Army and Navy Commission office in Chicago, where thirty-two people continue to labor full time in this worldwide servicemen's program

## What I Expect of My Church Now

**A Message from the Discharged Veterans**

Thousands of discharged servicemen have written to our Army and Navy Commission office in Chicago, expressing their thanks for the many services of the Church. Many also write how they would like to have the Church carry on in the unsettled days that lie ahead. Here follows a digest of the sentiments they express.

"I expect my Church to care for my wounded and sick buddies who lie in hospitals. They gave their limbs and bodies in defense of their country. Let us not forget them now."

"I expect my Church to serve my comrades who are in the Occupation Forces overseas. They have a monotonous and difficult task. They desperately need the comforts of the Gospel brought to them through chaplains, overseas service centers, and the monthly literature of the Army and Navy Commission."

"I expect my Church to follow the men now entering service as it followed me. It meant more to me than words can say when that package came from the Army and Navy Commission with the beautiful *Service Prayer Book*, the Lutheran identification tag, the directory of key pastors, and the other supplies. I realized then that my Church would go with me."

"I expect the Church to minister to those who will continue to serve here at home in the Army, Navy, Marine Corps, and Coast Guard. There were times when I couldn't get to church, but the *Loyalty* Order of Service and sermon enabled me to have my own private worship on Sunday mornings. And the *At Ease* news sheet that came with it each month was like a letter from home, cheering me up when I needed it most. I would like to have those remaining in service continue receiving these blessings, because I know how much they meant to me."

"I expect my Church to keep Lutheran Service Centers open — especially overseas and on the coastal areas of this country — where the fellows who have to stay in service or are going in now or are waiting to be discharged can talk to a pastor of their Church, go to Holy Communion, and have fellowship with other G. I.'s of their Church."

"I expect my Church to keep supplying her chaplains and key pastors all over the world with large quantities of tracts and supplies. Many of the G. I.'s I was with wanted to read our Lutheran material because they said: 'It hit the spot.' Our Lutheran literature has won much good will for our Church, and I've heard more than one soldier say that he would look up the Lutheran church when he got home."

"I expect my Church to keep up the wonderful Chicago office of the Commission sufficiently so that it can do for the members of our Church who will continue in service what it did for me. Again and again I've heard other fellows say: 'It's wonderful the way your Church takes care of you.' When I was inducted, and whenever I was transferred, the Commission always sent my address to the nearest chaplain or pastor, who got in touch with me. Each month they sent me *Loyalty* — *Christ and Country* and *At Ease*, and usually some appropriate tract besides. I must have received several dozen different tracts and other religious materials from them, in addition to their regular magazines."

"I expect my Church to take care of the chaplains who marched at our side with the Word and the Sacrament — until these men have again been called to a pastorate."

Fellow Christians, this is what the discharged servicemen of our Church — those who really know what life in the Armed Forces is like — ask us to do for their uniformed brethren. Let us measure up to these expectations. With your help, and under the direction of our God, we shall carry out their wishes as best we can.

PAUL L. DANNENFELDT, *Chairman*
*Army and Navy Commission*
*of the Lutheran Church*

# Consider the Lutheran Teacher

## A Message to Boards of Education

By ALBERT V. MAURER, River Forest, Ill.

Much has been written and more has been said about postwar education. Among all the predictions and the plans for improvement one item has apparently received too little attention. This item is the problem of teacher-pupil proportion. In view of the current teacher shortage, it might seem out of place to even mention such a problem. Yet it is strangely true that many people are apparently unaware of the unreasonably large number of pupils assigned to many teachers today. This is especially true in the case of Lutheran teachers. In addition to the overload of pupils, it must be remembered that most Lutheran teachers must teach more than one grade in the same room. Further to be remembered is the fact that most teachers are responsible for additional tasks in the Church. The musically minded member expects the teacher to be "tops" in music. The parents of teen-age youth expect him to be "tops" as a youth leader. Among other things the teacher is expected either to be present, to serve as secretary, or to be the arranger of "things in general." In each field of activity he is expected to be comparable to others who have specialized in each field.

Gradually there may come a decline in enrollment and with it the release of a teacher. This procedure may be based on the erroneous idea that a teacher who has fewer than thirty pupils does not have a full teaching load. The request to permit teachers to continue with a more reasonable number of children may be met with the worn-out, yet popular statement: "Why, years ago it was common practice to have seventy to one hundred pupils in one room." Strange words if applied to any other activity or situation in modern life, but when applied to the Lutheran sechool, it is even possible that he who speaks them finds himself a popular spokesman for a popularly misunderstood activity, that of teaching. Is it any wonder that in the good old days there were discipline cases which to this day have embittered former pupils against any and all Lutheran schools? What those unfortunate teachers endured can be understood only by teachers of that day. What the pupils experienced can often be heard by the teachers of today who approach those former pupils about sending their children to a Lutheran school. Those teachers of yesterday did what they could to keep a semblance of order, and they did that by the means usually necessary under such circumstances — sheer force and strict regimentation.

Do not let this happen again! We are all ready to talk freely about Christian education as a personal procedure and a personality-building agency. We expect that instruction in these schools should take the form of personal, friendly, and humanized teaching. Yet how can a harassed and overburdened teacher remain pleasant, calm, and enthusiastic if he must run his classes on a mass-production-line basis? He can hardly begin to apply principles of individual guidance, which requires careful study and treatment of each child. Often he must deal not only with large numbers, but with exceptional children as well. Such a teacher may sometimes find himself resorting to "military methods" against his will. He knows that this is poor practice, parents do not like it, and pupils resentfully submit to superior force. The chief products of such a situation may be dislike for school and teacher and everything they represent.

In the years to come educational standards and demands will rise rapidly. Business and industrial management knows that production increases in proportion to improvement in working conditions. Teachers are working with human beings for whom the best is none too good. Your teachers have been and are, generally speaking, doing an excellent job in spite of these and other unfavorable conditions. How well Christian schools can really function can be determined only when their teachers are given at least a fair opportunity to help children to increase in wisdom, stature, and in favor with God and man.

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## Canadian Lutheran World Relief, Inc.

The Canadian Lutheran World Relief, Inc., was formed at a meeting held in Ottawa on March 14. All Lutheran synods in Canada were represented, and all expressed their willingness to form this organization. It is an autonomous organization, which, however, will seek affiliation with Lutheran World Relief, Inc., New York, and with the Emergency Planning Council, St. Louis, Mo. The purpose of the organization is to collect and distribute relief to the peoples of the world who are suffering deprivation as a result of the war.

It was decided to establish a warehouse at Winnipeg and one at Montreal. The Red Cross is willing to process and ship all clothing collected.

The following men will be asked to serve as officers: President: Dr. R. Schneider, A. L. C.; Secretary: Rev. Norman Berner, U. L. C.; Treasurer: Mr. T. Herzer, Mo. Synod; Executive Committee: Pastors W. A. Raedecke, Mo. Syn.; H. H. Erdman, Mo. Syn.; C. H. Whittecker, N. S. Syn.; G. A. Heinmann, Man. Syn.; L. Schaus, U. L. C.; K. Bergsagel, Norwegian Luth. Church.

A certificate has been issued by the Canadian Government under which work may be begun immediately.

Pastors R. Meinzen and W. O. Rathke represented the Missouri Synod at this organization meeting.

## For Sons Returned

The sighs of them that seek the Lord,
The prayers of a believing host,
Have spanned the waters of the sea
And built a bridge from coast to coast
On which our sons, with sheathèd sword,
Returned unharmed to praise the Lord.

The roaring of the guns is hushed.
The shriek of deadly, bursting shells,
The cries of men in fear and pain
Are silenced by a peace which tells
Of prayers answered, trust confirmed,
And sons to waiting arms returned.

We thank Thee, God, through Jesus Christ
For mercies undeserved and great.
As Thou hast graciously preserved
Our sons from war's grim, deadly fate,
So keep them now in peaceful days
Close by Thy side, direct their ways.
Amen.

New Orleans M. W. H. Holls

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## Lutheran Welfare Reports

The fourteenth annual meeting of the Lutheran Welfare Council, held in Saint Luke's Church, New York (Rev. A. L. Neibacher, pastor), March 19, stressed higher standards in our Lutheran agencies, planning in terms of changing needs, a broader base of financial support, and a more helpful Christian fellowship within the congregation. New York City welfare agencies spent $230,000,000 annually, and 31 Lutheran agencies require $1,850,000 to operate. Benevolent needs of the 28 agencies in the Lutheran Welfare Council are $300,742.18. Special Council effort helped 444 children last year; the new Harlem Negro services, begun last year, have expanded into the Bronx; welfare facilities for old-age care are being extended; and a major agency survey was completed. In the absence of Dr. Otto H. Bostrom, who is in Europe on Lutheran service work, J. F. E. Nickelsburg presided.

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## From a Pocket Notebook

The work of a good parochial school will not remain hidden. While her father was missionary in India, Anna Mae Knoernschild attended school in Kodaikanal, where our missionaries have a summer home. Returning to the United States, Anna Mae graduated from John Burroughs Junior High School in Burbank last January with the highest award ever given in the history of the school. . . . *The Paulopost* is the parish paper edited by Pastor N. May of Grants Pass, Oreg., St. Paul's Church. The title means "'a little after; somewhat subsequent.' That's the way our news will be published — 'a little after' it has happened," is the explanation given in No. 1 of Volume 1. . . . At Twin Falls, Idaho, ground has been broken for the Memorial Lutheran School, dedicated to the memory of the gold-star servicemen of the congregation. . . . Besides paying his supply, our congregation at New Germany, Minn., voted Rev. John Meyer a year's leave of absence with full salary and besides presented him with a gift of $250. . . . From Lidgerwood,

N. Dak., it is reported that Immanuel Church, recently destroyed by fire, will build again, "using beautiful native stone." If the granite boulders that dot the countryside around Lidgerwood are referred to, we can well imagine that it will be a beautiful church. "Native stone" is another of the slogans which has been sounded by Pastor F. R. Webber for the past 25 years. . . . Public opinion recognizes faithful pastoral service, and it is always ready to acknowledge aggressiveness and civic-mindedness also in our pastors. When the Rev. Norman S. Kritsch, after 19 years of service, left North Bay, Ontario, he was paid public honors for having devoted "his splendid talents, aggressiveness, and pleasing personality" to the interest of the local Children's Aid Society. And when the Rev. Theodore Dorpat left Grand Forks for a new charge in the State of Washington, the community thanked him for services rendered as president of the public schools of Grand Forks and of the Central High School there. He gave over 2,000 hours of his time as a member of the Grand Forks rationing board and served several terms as president of the local Kiwanis. . . . Mr. Robert L. Ripley (*Believe it or not!*) should shop around for a good Bible dictionary. In his release "Abraham was not a Jew" he assigns the Second Book of Kings to the 6th century B. C. and claims that the Book of Esther was not written until the first century A. D. Even the most radical of the higher critics would not claim that the Book of Esther was written during the Christian era. . . . Things continue to happen in the Oregon and Washington District. During 1945 the District raised $703,833.20 for "Work at Home" and $289,979.00 for "Work at Large." A total of $993,812.20, or an average of $61.47 per communicant. The 1944 average: $46.21. . . . The class which was confirmed March 29, 1896, in Salem Lutheran Church, Farrar, Mo., celebrated its fiftieth anniversary by a reunion on paper. A member of the class, Mr. Frederick C. Eggers, made up a neat booklet containing a greeting from the pastor who confirmed the class, the Rev. F. Schriefer, now at Grand Rapids, Mich., and a story of the confirmation class. Of the members, five died in the faith, and the other seven are maintaining an active membership in congregations of the Missouri Synod. A message to the class, based on John 6:66-69, by Pastor A. C. Scholz, completes the booklet. . . . A test vote in the Atlantic District shows that to date, of 62 congregations, 58 have voted in favor of the District-wide subscription plan for the LUTHERAN WITNESS, plus a supplement. . . . North Dakota has had a tough winter, with some of our pastors unable to reach some of their places from Thanksgiving to the first of March. . . . Immanuel Congregation of Lynch, N. Dak. (the Rev. A. A. Schmidtke, pastor), numbering 83 communicants, raised $12,400 — an average of $149 per communicant — for all purposes. In one month this congregation raised $4,000 for a parsonage and then followed up the next month by contributing $2,721 for the Peace Thankoffering. . . . Still on the subject of contributions, there is the Walther League Society of First Lutheran Church, Boston, which has contributed the first $33 given to our Synod's *mission to Japan* —!

G.

## Associated Lutheran Charities

Meeting in regular "midwinter" session, the members of the Board of the Associated Lutheran Charities of the Synodical Conference met in Chicago on March 27 and 28 to conduct the annual pre-convention business. Much routine business was transacted.

Because of the overwhelming demand for repeating the social-work and institutional-missions institute held last year under the auspices of Valparaiso University and the many requests that, if possible, the annual convention of the Association be held at the time of the institute, a convention-institute program was planned. The convention-institute dates are from September 8—12, with Sunday afternoon and Monday for the convention and the last three days for the institute.

Board members present were the Rev. H. F. Wind, president; the Rev. E. B. Glabe, first vice-president; the Rev. A. H. Bringewatt, secretary; the Rev. E. M. Roschke, treasurer; the Rev. J. H. Witte, business manager; the Rev. Henry Scheperle, statistician; Miss Thea Sando and Miss Marie Zucker.

A. H. BRINGEWATT

## A. C. Stellhorn
## Twenty-Five Years to the Parish School

We found the jubilarian in his office at Concordia Publishing House on April 5, in shirt sleeves, and up to his elbows in work. He has a nice, airy, well-lighted, simply furnished office on the third floor, the first room in the flight occupied by the workers of our Synod in Sunday school, parochial school, and adult education. A fine educational library is in a large room on the other side of the corridor. We chatted a few minutes, and at our request Secretary Stellhorn supplied us with these data on his life:

Mr. A. C. Stellhorn was born June 2, 1887, at Horse Prairie (Red Bud), Ill., the second son of Henry F. Stellhorn and his wife, Caroline, nee Buch. He grew up on a farm. Entered public school, age 6, parochial school, age 7. Confirmed by Rev. Fr. Brust in 1900. Finished last elementary grades in public school and made his first "speech" at the County Public School Commencement August 12, 1904.

His early ambitions tended in the direction of poultry raising, but he accidentally heard as late as 1904 that one could prepare as a Lutheran teacher at Addison, Ill. He entered Addison in the fall of 1904 and graduated in June, 1908.

His marriage to Amanda M. Schumacher July 14, 1909, of Watertown, Wis., was blessed with five children: Adalbert (teacher), Olga, Martin (teacher), Luella, and August (teacher).

Mr. Stellhorn served schools at Red Bud, Ill., (St. John's), 1908—11, and St. Paul's, Indianapolis. In 1918, at the age of 31, he delivered a synodical essay in the Central District on the topic: "What Are the Conditions upon Which the Blessed Continuation of the Lutheran School Depend?" He was elected Superintendent of Schools of the Central District at the same session and served in that capacity to 1921. On April 5, 1921, he accepted a call as Executive Secretary of Synod's School Board, then located in Cleveland. The General School Board and the General Sunday School Board were merged in 1929, but continued for a triennium as a Committee on Schools in Chicago and a Committee on Sunday Schools in Saint Louis. The merger was made complete in 1932 when Synod elected a Board of Christian Education in St. Louis — a unification that Mr. Stellhorn had worked for since October, 1922.

A. C. Stellhorn
1921—1946

In 1921 Mr Stellhorn began with a lone stenographer as the office staff. "Today," he said at the close of his biographical jottings, "the Board has an office force of *eleven* persons, seven of them full-time men, thus fulfilling the dream of Dr. Theo. Graebner in 1920 (see Book of Memorials), when Synod granted the authority to call a lone Secretary of Schools."

## Association of Lutheran Secondary Schools

The Association of Lutheran Secondary Schools held its annual meeting at Concordia High School, Fort Wayne, Indiana, March 15 and 16, 1946. A total of eleven Synodical Conference high schools were represented. In addition Synod's Board for Higher Education was represented by Professor Martin Neeb and the Board for Parish Education by Mr. William Kramer. Valparaiso University was also represented.

Friday morning was devoted to classroom visits. The opening devotions Friday afternoon were conducted by Professor H. Bredemeier, Concordia's acting president.

The afternoon session was devoted to a discussion of motivation in teaching and to a summary of the results

of a religious interest finder. Both topics elicited considerable discussion. It was decided to continue work on the curriculum in religion at a summer workshop to be conducted June 24 to 28 at Concordia Teachers College, River Forest.

A brief report on army instructional techniques was presented Friday evening. On Saturday morning a panel discussion on the curriculum of a Lutheran high school was conducted by members of the local high school faculty.

A resolution was passed seeking to clarify Synod's relation to local Lutheran high schools. A second resolution urged that provision be made at Synod's teacher training schools for the training of teachers for our Lutheran high schools.

Throughout the meeting one was struck by the constant emphasis on the instruction in religion in our high schools and the concern that this instruction be as effective as possible.

Officers elected for the coming year were: president: Dr. Einar Anderson of Detroit; vice-president: Herbert F. Birkmann of Fort Wayne; secretary: Alfred J. Freitag of Detroit; treasurer: Louis Menking of Chicago. The Association will meet next year at Milwaukee Lutheran High School, March 14 and 15, 1947. JOHN W. KLOTZ

## A New Church at Vadakangulam, India

On Jan. 27, 1946, Holy Trinity Congregation dedicated its new church. After the Rev. H. Earl Miller had preached the sermon at the former place of worship, the congregation moved in procession, to the tune of a lyric, to the new building, where the

Holy Trinity Church, Vadakangulam, India

missionary pastor, Clarence Rittmann, after reading Ps. 84 and offering prayer, opened the doors in the name of the Trinity.

After the congregation had taken its place on the tiled floor, the assistant pastor, K. S. Chelliah Pillai, conducted the liturgy and the Rev. Dr. A. J. Lutz, who had held the first service at Vadakangulam on Dec. 3, 1916, and had laid the cornerstone on Feb. 28, 1943, preached the dedicatory sermon on Is. 66:1-2. The secretary of the congregation, Michael Pillai, read the history of the church and gave expression to the gratitude of the congregation for the help received from friends in India and America, especially from the Rev. E. H. Meinzen of Chicago, who as the former missionary in Vadakangulam had also started the building fund in 1936, and the son of Mr. Henry W. Wiesinger of Detroit, who contributed $1,000 in memory of his father.

The building of brick and mortar measures 60×24 feet, the chapel is 24 feet deep. A stone baptismal font was donated by a member, the cross and candlesticks by the Saral Sangam (ladies' society). The total cost was $2,600. CLARENCE RITTMANN

## Philippine News

This afternoon one of our soldiers brought me the LUTHERAN WITNESS of Dec. 4, the first copy I have seen since I left Pittsburgh Nov. 16. It sure was a sight for sore eyes, just like a long-lost friend. I hope that some arrangement can be made whereby our missionaries will be able to get this paper by first-class mail, so that the news is not months old before it reaches them.

On page 403, I noticed the item "Manila Service Center." The Service Center is located at 121 Rizal and at the time was in charge of Chaplain W. A. Rupper. Rev. and Mrs. Walter Doege were stranded here during the war and stopped in quite often, but never had any responsibility as far as the Center is concerned.

The Lord is opening the doors for the real mission work which we came to do. In His loving kindness He is so directing it that we may have quite a few native pastors here. These Protestants have very little true religion and a lot of shallow morality. The pastors, unlike the Reformed ministry in the U. S., are eager to learn and really eager to search the Scripture when directed to it. One of them has already told me: "If I find this Catechism agrees with the Bible, then I have to be honest and get out of my Church. I want to be sure first and will be back with more questions." The field is white unto the harvest, and we should open schools as soon as possible. Teachers are more urgent than missionaries. Two teachers for every missionary should be our immediate goal. The Lord will, in His wise counsel, direct us right.

As for Manila itself, we might well apply everything that Dr. J. W. Behnken writes about Berlin in the same issue. What destruction and chaos! Of course, Manila does not compare with Berlin in size. The rubble and filth and suffering are the same. People live in the shambles like rats. Since the U. S. Army is in sole control, the cleaning-up process proceeds at a much more rapid pace. Much has been accomplished along that line, and since mid-January the business section of the city is being restored, and business is beginning to revive. Much of the filth and ruin has also been cleared up, and gradually normal life is restored. Black market and inflation are terrific. A common hamburger is still two pesos, or $1.00. A small — very small — dish of ice cream 50 cents, a cup of coffee 25 cents, etc.

Yesterday a Catholic soldier stopped in from one of the ships in the harbor. He remarked: "I have been in the Army two years, and wherever I went, I found the Lutheran Church with a Center. No Church ever did more for its members." The editorial "Home Life Released from Bondage" applies to the full in Manila and the Islands. Here home life is still in bondage. That article hits the nail on the head as far as the R. C. Church is concerned here.

Manila, P. I. THEO. D. MARTENS

## Answering the Challenge of the Philippines

A historic event took place on March 17 in Immanuel Church, Chicago — the commissioning of a native Filipino, Alvaro A. Carino, to be a messenger of the pure Gospel to the Philippine Islands. Dr. J. H. C. Fritz preached the sermon, and the commissioning was done by the undersigned, Executive Secretary of the Board of Foreign Missions, with the assistance of the local pastor, the Rev. E. H. Meinzen, and eight other pastors.

Alvaro Carino

Alvaro A. Carino, tenth of twelve children of Francisco and Filomela (Aricheta) Carino, was born Sept. 19, 1908, in San Juan, on historic Lingayam Gulf, Luzon, P. I. Having finished his elementary schooling, he came to St. Louis with a wealthy American tourist. Through Station KFUO he came into contact with our Church and soon joined Bethel Church. In his desire to become a missionary to his people he studied at Concordia, Mo., and graduated from the St. Louis Seminary in 1937. In 1938 he received his A. B. degree from Valparaiso University. He also took courses in Northwestern University.

Early in 1940, at the behest of Synod, he accompanied the undersigned on an exploratory trip to the Philippines. The war, however, prevented follow-up work, and Pastor Carino continued his work as institutional missionary in Chicago's Cook County Hospital and other institutions, besides ministering to the spiritual needs of students in medical centers. He also taught for a time in Luther Institute. In 1941 he married Miss Letty-Jane Monroe, R. N., of Huntington, W. Va., and Cook County's School of Nursing. They have three little daughters.

The Board of Foreign Missions plans to send him to the Philippines as soon as possible. In the meantime the Rev. Theo. D. Martens of the service center in Manila is laying the groundwork for our missionary activity among the civilian population.

O. H. SCHMIDT

# *Letters from Readers*

## A NOTE ON CHURCH MUSIC

Every once in a while the old controversy comes up again. "Lutheran" music versus Gospel hymns. And the question then comes up again: "What type of music shall we use in our churches?"

Up to last night my resistance to the use of the latter type had been rather passive . . . breaking out in instances, but not accomplishing very much. But last night, our small, volunteer, assembled-for-Palm Sunday-Maundy Thursday-and-Easter choir was called upon to sing a number that pained me to the very soul. The first two portions of the work are melodious, pleasing, and even half-dignified. And THEN — were the congregation of our local church to hear the choir perform the composition — would come one of the most awful examples of swingy church music it has ever been my privilege (if that is the word to use) to hear.

Last evening's "singing" was only a practice session, fortunately; so we may never actually present the composition, which was borrowed from a local Reformed church.

Incidents of this sort only bring to mind the still fresh, although sleeping at times, synodical controversy over music in the churches.

Our heavenly Father, in one portion of His Word, declares: "I am their music." From the statement we gain the knowledge that God wants our music to *honor* Him. HE must be IN our music.

Do the angels of heaven sing music like "Bringing in the Sheaves"? Or do they sing majestic, glorious, glory-giving, joy-filled "psalms, and hymns, and spiritual songs"? Is their glad hallelujah of a God-filled or a man-filled nature?

I won't berate the value of Gospel hymns in mission work. I suppose they fill a definite need, for those young in faith are not attracted by Bach and other great lights in Christian music writing.

But for those of us who have been Christians from our youth, who are in the God-blessed Lutheran Church, who wish to *grow* constantly and daily in our communion with God and our love for Him, dignified, Spirit-driven, heavenlike music of faith and spiritual growth is a means to all these things.

There is only a comparatively small group of us, those who love dignified, traditional, music in the church. And that other group includes both laity *and* clergy. Too many Christians are *tolerant* — perhaps to both types of church music, but, nevertheless, tolerant.

Let's not sleep in ANYTHING regarding our faith! Let's not let sentimental, wishy-washy tunes replace the soul-lifting music of the Church.

Someone said to me last night: "You have to give the people either what they like or something they can't sing and don't know. Out of one they'll get a 'religious experience' — out of the other, nothing. Which shall it be?"

Dear Christian friends!

Have we come to that? Have we Lutherans of America become so lazy in our worship that we can't *learn* good music? Must we lean on newly injected, "easy" music just because it takes less time and effort, doesn't require looking at the notes so closely, because it is "popular" and "better known," not so easy to mis-sing?

Are we going to begin learning the music of heaven now or wait?

Geneva, N. Y. JANICE PRIES

## QUESTION REGARDING THE INCARNATION

*An Inquiry*

DEAR DR. GRAEBNER:

Your letter of May 30, 1945, was greatly appreciated by our conference. It was written in the same spirit which we tried to convey in our letter of May 25, 1945, and your reply satisfied all the brethren.

At the same meeting in which your letter was read there was a question regarding a certain statement made in an article by Dr. P. E. Kretzmann on "The Mystery of the Real Presence" (Volume LXIV, No. 9, p. 133). The statement occurs in the third column at the end of the second paragraph: "but indicates that the Godhead of the Father completely possessed the human person of Jesus Christ." It was called to the attention of one of our pastors by a layman.

Would you be so kind as to enlighten us on the statement even though it was not made by you and especially since the author is on "a leave of absence"?

Fraternally yours,

ALVIN J. NORDEN, *Secretary*
Sacramento Valley Pastoral Conference

Fair Oaks, California
August 28, 1945

*A Reply*

MY DEAR PASTOR NORDEN:

I have discussed the inquiry of the conference concerning an article by Dr. P. E. Kretzmann on "The Mystery of the Real Presence" with Dr. ——. The statement which you quote in yours of August 28 cannot be defended. Not the Father but the Son assumed the human nature. What Dr. Kretzmann probably meant to say was that the entire Godhead took on the human nature in the Incarnation. Probably you should address Dr. Kretzmann with this inquiry and obtain from him a statement which would cover the case and be suitable for publication in the LUTHERAN WITNESS.

We are proud indeed of the fact that you have laymen in your District who are able to judge so well of the doctrine of the Church. T. G.

*A Correction*

In view of the fact, according to testimony received, that readers of the WITNESS have been puzzled by the statement: "but indicates that the Godhead of the Father completely possessed the human person of Jesus Christ," the following explanation is offered.

It will very likely require no proof that the writer did not intend this expression to teach *patripassianism* (the doctrine that God the Father *suffered* in the person of Jesus Christ in His great Passion). Although no one, however, has accused the writer of deliberately misrepresenting any Scriptural truth, there is no doubt about the fact that every misunderstanding should be removed. We are here dealing with one of the instances in which we find it extremely difficult to put divine mysteries in words of human language, as a careful reading of the passages referred to will show. In Col. 2:9 the *Godhead* cannot mean the Trinity as represented in three persons; otherwise we have the anomalous situation that the Second Person of the Godhead projected Himself into Himself. We might say: The Godhead, represented by, or in, the Father, dwells in Christ bodily. Or, as some brethren have suggested, the sentence might be changed in a very simple manner by putting it like this: "but indicates that the Godhead completely possessed the human person of Jesus Christ." The point of the passages is not the identification of the Godhead with the particular work of the Redeemer, but the emphasis on the divine essence as occupying the person of the Savior.

P. E. KRETZMANN

Cuba, Mo., March 30, 1946

(EDITORIAL NOTE. In order to bring this matter to a conclusion, we should add that our colleague evidently intends to say: "the human nature of Jesus Christ," not "the human person." The person is human-divine.)

## BEAUTY WHERE YOU FIND IT

The desert is donning her spring coat of many colors. Even the forbidding-looking cactus is putting forth gorgeously colored blossoms. The greasewood looks greener and more sprightly. Lupines have pushed up their purple totem poles along the roadsides, and the great gawky Joshua Trees are crowned with creamy-white tiaras of delicate flowers. I laugh every time I hear people speak of the desert as a drab, dreary waste of sand, desolate of all things except forbidding cacti. I believe that beauty is where you find it — and you can find it if you try! Even our ghost towns and cemeteries have a special beauty all their own.

THEO. DE LANEY

Needles, Calif., Ash Wednesday

# Obituary

**All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.**

**The Rev. Oscar C. Kreinheder, D. D., LL. D.** (d. March 26, 1946), president emeritus of Valparaiso University, was born on Nov. 10, 1877, in Buffalo, N. Y., the son of Henry W. and Mary E. Oschuetz Kreinheder. After elementary schooling at the Heathcote School in Buffalo he began his studies for the ministry at Concordia College, Fort Wayne. He attended Concordia College at Conover, N. C., from 1895 to 1898 and completed his theological training at Concordia Seminary, St. Louis, in 1901. While at Conover he studied under Dr. W. H. T. Dau and Dr. G. A. Romoser, both of whom were instrumental later in his election to the presidency of Valparaiso University, and also under Dr. L. B. Buchheimer, Sr.

His first charge as a Lutheran pastor was Trinity Church, East St. Louis, Ill., where he served for two years. From 1903 to 1920 he served at Redeemer Church, St. Paul, Minn., and his final post in the active ministry was at Christ Church, Detroit, from 1920 to 1930. From 1918 to 1928 he held the office of President of the English District.

Dr. Kreinheder was among the early supporters of the newly acquired Lutheran university at Valparaiso in 1925. In that year he became a member of the first University Board of Directors. In 1930, upon the retirement of the former Valparaiso president, Dr. W. H. T. Dau, Dr. Kreinheder was elected president. His inauguration took place on Sunday, Oct. 26, 1930. His term of office with the university continued until May, 1939, when he was forced to resign because of ill health.

From 1939 to the time of his death Dr. Kreinheder constantly served the university in many unofficial ways, through public appearances and addresses. He was honored by Valparaiso University when it conferred upon him the degree of Doctor of Laws in 1939. He had been granted the degree of Doctor of Divinity by Concordia Seminary, St. Louis, in 1934.

Since January of this year Dr. Kreinheder had been living in Detroit, where he was assisting the Rev. E. T. Bernthal, Valparaiso University Board member and pastor of Epiphany Church, in congregational work.

Surviving Dr. Kreinheder are his wife, the former Hannah R. Coyner, to whom he was married in 1902; three daughters; and two sons.

Funeral services were held Wednesday, March 27, at the Berheyden funeral home in Detroit, and burial took place on Thursday in Waynesboro, Va. CORR.

ONE THOUSAND copies of Mueller's *Konkordienbuch* are needed for Europe. Pastors and teachers who no longer need this book because they have the Lutheran Confessions in some other volume, as the *Concordia Triglot*, are kindly requested to send their copy without delay to the Emergency Planning Council, 3558 S. Jefferson Ave., St. Louis 18, Mo.

# New Publications

**Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**Proceedings.** 66th Convention of the Central District, Missouri Synod, 1945. 64 pages. Concordia Publishing House. 25 cents.

The Central District takes in the States of Ohio and Indiana, geographically the heart of the Missouri Synod, and in numbers and financial strength maintaining a fraternal rivalry with Northern Illinois and Michigan. There are eight pages of ordinations and installations of pastors and teachers, covering 1943 to 1945 (two years). Business of importance to Synod at large was transacted in the field of missions (District, Cleveland Gospel Center, Rural Gospel Center, University Mission, and the work of the Lutheran Women's League). This District spends on its own missions more than $60,000 a year. Christian education bulked large in the discussions. District commitment of LUTHERAN WITNESS and *Lutheraner* is 21,915. An overture requesting Synod to introduce at Valparaiso University a pre-theological course was referred for action to the conferences. G.

**American Churches.** Their Beliefs and Practices. With instructor's guide and test sheets. By F. E. Mayer, D. D. Concordia Publishing House.

A new contribution to the notable series of Concordia teacher-training material intended for the use of Sunday school teachers. A well-printed booklet of more than a hundred pages supplies, first of all, an outline of the doctrines and practices of the Lutheran Church, then an equal amount on the Roman Catholic Church, and the rest of the booklet is devoted to the Reformed churches, Adventist denominations, and such anti-Christian cults as Christian Science, theosophy, down to Father Divine. A separate chapter is given to modernism and fundamentalism. The material is up to date, and its preparation, also the review material and bibliographies, shows the trained hand of an expert in the field of comparative symbolics.

In loose-leaf form a great deal of information is provided for the instructor, with many hints covering the review questions. Then there are test sheets for the class. The textbook is available for 25 cents, the instructor's guide for $1.00, and the test sheets for 10 cents per set.

While primarily intended for the Concordia teacher-training group, the basic booklet is of such value that every intelligent Lutheran should have a copy. Order under the title Mayer: *American Churches.* 25 cents. G.

**Our Home.** By J. M. Weidenschilling. Concordia Publishing House, St. Louis 18, Mo. 112 pages. 35 cents.

In pictures, poetry, and prose, Dr. Weidenschilling portrays the home which parents and children, husband and wife, will love. We cannot imagine a home which would not become dearer to anyone who reads this book. It tells of the proper attitude of children toward their parents, it tells of the successful father and mother and children of whom they were proud. It tells of difficulties and how they are surmounted. Everyone who realizes the importance of the "Home, sweet home, Be it ever so humble, There is no place like home," will be aided in reaching his ideal by reading this book. A part of one chapter, having the heading "The Cheerful Home," in itself is worth the price of the book. S.

**The Beginning Teacher.** Practical Advice on Conducting a School. By A. C. Stellhorn. Concordia Publishing House, St. Louis 18, Mo. 40 pages. 20 cents.

Every conscientious teacher wishes to avoid mistakes which interfere with his work. Every conscientious teacher is grateful for hints and suggestions by which his work can be improved. Both of these desiderata are found in this brochure. The author, Superintendent A. C. Stellhorn, in a plain and direct manner informs the young teacher how to be a success at his profession. He shows the beginner how to use good models and reveals the secret of the failure of some. This is a small book of little cost, but the instruction which it offers to the beginner is priceless. S.

**Strength from Above.** Concordia Publishing House, St. Louis 18, Mo. 15 cents.

In beautiful tinted paper covers, enclosed in a fitting envelope, there are offered a number of poems, prayers, and Biblical selections which will support, strengthen, and enlighten an afflicted person. It may be given or sent to one who is sick. The arrangement of pages is very appropriate; the print and the paper are of best quality. S.

**More Than Conquerors.** Daily Devotions No. 68. April 22 to June 10, 1946. By Rev. Charles A. Behnke. Concordia Publishing House, St. Louis 18, Mo. 64 pages. 5 cents each, postpaid; 40 cents per dozen, postage extra; $3.00 per hundred, postage extra.

**Unser Glaube.** By J. Hartmeister. Same prices.

These booklets have won thousands of friends, and because their quality continues excellent, they have retained just about all the friends whom they made. Some of our people have passed their copy on to others, especially to those without church connection. That is a worthy example to be followed. S.

**Speaking the Truth in Love.** Essays related to "A Statement." The Willow Press, 1632 North Halsted St., Chicago 4, Ill. 1945. $1.00. Order from publisher.

This volume contains 12 essays submitted on behalf of the 44 signers of the Chicago Statement to a meeting of Missouri Synod District Presidents at Saint Louis, Feb. 14. These essays contain the authentic interpretation of the theses which make up the Statement. In contents they are partly historical, partly exegetical, while all partake more or less of the nature of an admonition. G.

# ARMY and NAVY COLLECTION

## Mother's Day, May 12

*for*

**The Sick and Wounded**

**Occupation Troops**

**The Newly Inducted**

**Those Who'll Continue in Service**

**The Church has assigned an important task to your Army and Navy Commission in the unsettled days that lie ahead. In behalf of those who need your help so urgently and in the Savior's name we ask for your prayers and your generous support**